

BIBLE SOCIETY RECORD

Pacific Theo Seminary \$10

THE LEAVES OF THE TREE WERE FOR
THE HEALING OF THE NATIONS

The Way of Pleasantness

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

With my whole heart have I sought thee: O let me not wander from thy commandments.

Thy word have I hid in mine heart, that I might not sin against thee.

Blessed art thou, O Lord: teach me thy statutes.

With my lips have I declared all the judgments of thy mouth.

I have rejoiced in the way of thy testimonies, as much as in all riches.

I will meditate in thy precepts, and have respect unto thy ways.

I will delight myself in thy statutes: I will not forget thy word.

Psalm 119: 9-16

BIBLE SOCIETY RECORD

VOLUME 55

FEBRUARY, 1910

NUMBER 2

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Last Stages of the Endowment Campaign

AS announced in the January RECORD, formal report was made to Mrs. Russell Sage's representative on January 4th that we had secured subscriptions amounting to \$457,387.20, leaving \$42,612.80 yet to be raised. Proper announcements were then inserted in the religious papers, and in other ways the state of the case was made known to our constituency. The steady flow of subscriptions continued, averaging a little over \$1,000 a day. We are now able to report that the subscriptions at the present time amount to about \$490,000, leaving about \$10,000 to be raised.

A gentleman in Michigan offers to be one of twenty to subscribe \$500 each, so that the \$10,000 may be at once secured. Who will join him?

It is a curious and interesting fact that the same average rate of \$1,000 a day has been maintained from the first. Nominally the "campaign" dates from May 1, 1908. It was practically impossible, however, to accomplish anything substantial during the summer months, and up to October 1, 1908, the returns were nominal. Since that date (a period of a little over sixteen months) the great bulk of the Fund has been subscribed. There have been, of course, considerable fluctuations in the daily receipts, but on the whole, speaking in round numbers, we have received \$490,000 in 490 days, including Sundays. In view of so wonderful a result we can but exclaim in astonishment and gratitude, What hath God wrought! Surely it ought to quicken the heart of every lover of God's Word and every lover of this much-loved Society to see such an effort crowned with such a result. But the goal is not yet won; prayer, effort, and gifts, whether large or small, are still needed. Let us press on, and we shall publish, we hope, next month a full account, chronicling the completion of the Fund.

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General Notes

THE American Bible Society, by reason of the character of its work and according to the arrangements made by the Committees on the World Missionary Conference, is entitled to nine delegates to the conference, with nine additional representatives in the Synod Hall.

The following delegates have been appointed: Mr. James Wood, Vice-President; the Rev. William I. Haven, D. D., Corresponding Secretary; Mr. Charles A. Hull, Mr. H. C. M. Ingraham, members of the Board of Managers; Rev. Henry A. Stimson, D. D., Rev. F. M. North, D. D., members of committees, and the Rev. Marcellus Bowen, D. D., the Rev. John R. Hykes, D. D., and the Rev. H. C. Tucker, the Society's Agents in the Levant, China, and Brazil.

The representatives for the Synod Hall have not yet been chosen.

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THE Rev. W. F. Jordan, the Society's Agent in Cuba, in reporting for the month, calls attention to a certain falling off of sales and of colporteurs, and adds: "In this month's report you will notice that the reports of the colporteurs in Cuba show a falling off generally. The most potent factor in the cause of this has been the activity of the lottery. There were three drawings in December. The grand prize of the Christmas draw (\$500,000) was paid here in Havana to a master stonemason and fourteen of his employees, to whom he had given a twentieth part each of the ticket. Merchants in many of the small towns

report a falling off of one half in the amount of business done since the lottery started. This, of course, helps reduce Bible sales as well.

"Haiti and San Domingo, however, helped us out. You will notice that in spite of the great reduction at which we are obliged to sell the books to bring them within reach of the people in Haiti, the money received from the sales has paid for the distribution. Of course we can hardly expect this to continue, but if we are here to do the most good we can with the least money possible, it will pay to devote more attention to Haiti for a while. We can also be of special help to them just now, as in two years' time they are to vote on the continuance or otherwise of the concordat with Rome."

ONE of the religious papers recently noted the grievance of a church which wanted to furnish its pulpit with a Bible costing fifty dollars, and found that the new customs tariff has added fifteen per cent to the duty on certain kinds of bindings. Therefore the price of this Bible is now sixty-two and one-half dollars. Upon this the editor remarks, "Our Government feels the pressure of a certain kind of necessity to limit the circulation of the Scriptures and, incidentally, to increase its revenues."

Any luxurious binding limits in a sense the circulation of the Bible. The blame of this, if blame there is, does not rest upon the tariff or the Government. In a splendid shop in New York a show case has, in an unobtrusive corner, a plain tortoise-shell outfit for a lady's dressing-case. There are hairbrushes, hand mirror, clothes brush, etc. The modest-looking outfit of seven or eight pieces is priced at \$612, the hairbrushes alone costing \$50 each. One can hardly ascribe to the Government customs duty on that set the rare use of hair brushes by the tenement house children on the lower East Side.

Every church must decide for itself the degree of luxury admissible to the house of God. There are churches continually made known to us which have no Pulpit Bible, and are boundlessly grateful on receiving one that would retail in bookshops at five or six dollars. But one cannot help thinking that in this age the box of ointment precious to the Saviour is the gift that spreads his gospel among the nations. This work God has made easy by bringing unevangelized foreigners in crowds to our doors, and by wonderful changes of equilibrium in non-Christian lands. Is not this the call of God for less luxury in homes and even in churches, and for Christians to cultivate a taste for that circulation of the Gospel which stands first in the commands of Jesus

Christ. So only shall he see of the travail of his soul and be satisfied.

MR. CUSTISS EVERETT, for many years engaged in Bible distribution among the mountains of Kentucky, writes as follows:

"As colporteur for the noble American Bible Society I have traveled many thousand miles, mainly on horseback, with saddlebags, over territory too rough to reach on wheels, distributing by sale and donation many thousand copies of the blessed book. Many of the houses reached were log cabins, situated in out-of-the-way places, on high hills or deep, narrow hollows. In these homes I have found many parents with limited education, but thousands of bright, intelligent children who, by the aid of free schools, are far outstripping their parents in the way of knowledge. Many of them are becoming teachers in the public schools, some in colleges, and many of them Sunday-school teachers. They are bright and shining lights, and though humble their origin, they will do much to make up the world's history for good."

THE Merrimac Bible Society celebrated its one hundredth anniversary on the 16th of January at Newburyport, Mass. Addresses were made by Judge Forbes, of the British and Foreign Bible Society, the Rev. C. M. Southgate, of the Massachusetts Bible Society, and Mr. Garland, of the Maine Society. So significant an event as this deserves special mention. The American Bible Society sent its greetings by telegram, as it was impossible for any of the officers of the Society to be present in person.

WE present as usual the receipts from the four principal sources of revenue for the month of December and for a period from April 1st to December 31st, comparing with the corresponding periods for the previous year. The falling off in church collections and in gifts from individuals and auxiliaries, is doubtless due to the effort which our friends have made to meet the conditions of Mrs. Sage's offer for an Endowment Fund. They are more than counterbalanced by the legacy receipts.

	Dec., 1908.	Dec., 1909
Gifts from Auxiliaries.....	\$1,807 84	\$556 09
Legacies.....	1,397 50	103,402 15
Church Collections.....	8,702 16	197 88
Gifts from Individuals.....	1,278 48	581 10
	<hr/> \$13,185 98	<hr/> \$104,737 22
	April 1, 1908, to Dec. 31, 1908.	April 1, 1909, to Dec. 31, 1909
Gifts from Auxiliaries.....	\$13,027 13	\$9,162 90
Legacies.....	84,257 42	143,034 42
Church Collections.....	54,238 14	21,305 79
Gifts from Individuals.....	11,084 77	4,640 43
	<hr/> \$162,607 46	<hr/> \$178,143 54

The People Who Did Not Throw Their Bibles Overboard

MRS. ARTHUR H. SMITH is known to the readers of the RECORD and to many others familiar with the *personnel* of Chinese missions. It was given to us to publish on the cover of the RECORD some time ago a picture of a Chinese Christian being taught the Bible by her missionary friend. Her friend was Mrs. Smith, who now sends us the following graphic picture of an incident of the Boxer reign of terror in 1900:



A HERO OF THE BOXER DAYS

"Thy word is a lamp unto my feet, and a light unto my path."

The awful year of 1900 in China shook all the foundations and tried every man's belief as by fire. It often seemed as if the Bible in one's possession was absolutely certain to bring destruction. One day in that fearful summer I saw a group of little houseboats wending their way up the Grand Canal. On board were a Chinese pastor and his family, and some Chinese Christian school-teachers and their families. The poor pastor had fled from pillar to post, and from province to

province, fire and sword closing in around him at each point and forcing him on.

The north would soon be in a great conflagration; he hoped to find a quieter atmosphere in the interior. Boxer camps in profusion lined the banks of the Grand Canal. The fervent hope of these Christians was in a quiet passage, few landings, and spending nights in mid-stream. Vain hope! They were hardly thirty miles on the way when a violent head wind arose. The boatmen were almost as eager as they to go on.

It fared very ill with people who helped Christians, as carters had realized when, for carrying a foreigner, they had their carts burned, mules butchered, and themselves killed. But "Ming yeh!" ("Just our fate!") as the heathen say. It was wholly impossible either to "track" (pull by ropes tied to the mast) or to pole, or to row against such a wind. Somebody sneaked softly up to a tea-house to "listen-a-listen." It was well he did. The gossip of the tea-house was just saying, "The Boxer leaders will be heré to-night, on the bank, to inspect and see if there are any Jesus-church folks or Heavenly Lord folks about here" (Protestants or Catholics).

With beating hearts and bated breath, the little band of Christians held an anxious consultation. What escape was possible! The boats were full of evidences of their discipleship. Bibles and Testaments lay all about. But "All that a man hath will he give for his life." Why didn't they throw them overboard, you wonder. I don't think that way occurred to them, or if it did, was entertained a minute. The Bible carried, trailing after it, all other good things in their lives. It had taught neatness, and they had foreign towels and soap. It had taught cleanliness, and they had what is such a curiosity in the north—tooth brushes. Christianity had sent them to school, and their school and scientific books lay all about. Christianity had brought missionary doctors, and the near-sighted no longer saw "men as trees walking" because outfitted with nice foreign spectacles.

But even if all were weighted and thrown overboard, went down together, the Boxers would perhaps examine their foreheads for the sign of the cross, which they always declared could be discovered on each Christian. If anyone trembled under this searching scrutiny that was proof positive of his guilt. One little group of Christians told to recant on

pain of instant death, in their terror and weakness did so. But the cruel, deceitful foe only said: "You promise to give up Christ, but in your hearts we know you love him all the same; we will kill you any way," and proceeded to do so.

No, plainly our Shantung friends and their Bibles must either survive or perish together.

"Let us go across the river and anchor, perhaps they would not follow us there," counseled one. "Let us seek guidance of God," said the wise pastor. When he rose from his knees he said quietly: "No, we will not cross; that would look as if we were afraid."

"Get close to God" ("Chin chin Chu") was the watchword passed from boat to boat softly as the night came down. In the middle of the long, dark hours came lights on the bank and voices. Then, in stentorian tones from the Boxer leader, "Boatman ahoy!" "Aye! aye!" from the alert boatman. "What's your cargo, men or merchandise?" "Men." "Have you

any Jesus-church or Catholic dogs aboard?" (a favorite way of reviling Christians). "No," said the heathen boatman, "not one." Over and over the Boxer pressed the question, but the boatman stuck to his text. "Who, then?" "A lot of Shantung teachers and their families going home."

Their blood ran cold in the little cabins as some mysterious order to "light it up" came, but it turned out to be only incense on their camp which was to be burned, not the little fleet of boats. The Boxers parleyed. How easy for them to go on board and see if the

boatman had told them true! They hesitated. In the dark, trembling hearts got "close to God"—remembering that "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." The cruel hearts knew not what unseen power turned them from their purpose, but they said: "Don't let's bother with these; let's go across the river and inspect those seven boats." No sooner said than done. The other boats had no Christians on board, and our Chris-



PASTOR CHIA AND HIS FAMILY

tians, full of silent hallelujahs, sped on their way at early dawn, reaching their destination safely, Bibles and all.

The pastor lived for years to make his beloved Scriptures a lamp unto many feet, and a light unto many paths, and when consumption snatched a lovely daughter whom the Boxers had spared, we watched him, with a face full of tenderest love and sorrow, lay in her cold hand her beloved Bible, to be buried with her, that she might not miss it when she arose. "Thy word was unto me the rejoicing of my heart."

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Seed by the Wayside

IN California Mr. Mell, Agency Secretary for the Pacific Coast, writes as follows:

We have had several interesting experiences.

On a recent trip in southern California I took the train at Banning at 3.20 in the morning and had an hour's ride. In the car I sat in the only vacant seat beside a sleeping traveler. He did not awaken until we were ap-

proaching Colton, where I was to leave the train. However, when he rubbed his sleepy eyes and found a stranger at his side, he made inquiries with American frankness as to who I was, what I was doing, and where I was going.

When I told him concerning our work and the Endowment Fund, he expressed his interest, told me he was a brick-mason at Pasadena, but was interested in religious work.

Our engine had whistled for my station, but he pulled out his pocketbook and gave me one dollar for the Endowment Fund, and, what was best of all, told me that his prayers would follow the gift.

As I was traveling on my last trip to Seattle late one evening, I heard a young man in the smoking-room of the car vigorously deriding missionaries and assailing their work, particularly in China. He said he knew all about it. He had been there, and for a year and a half had been drill master in a large Methodist school at Peking, but he had no use for missionaries or missions—did not believe that any of the Chinese people were sincere in their profession of Christianity.

He had quite a crowd of men about him and talked so volubly and with such certainty as to create considerable interest. On hearing him I stopped, and when he had somewhat run down in conversation I asked him several questions. Why, if the Chinese did not care for Christianity, did twenty thousand of them die as martyrs during the Boxer trouble? On noting the deep flush that mounted his face I felt that there was something good after all in the young man, and as he later stammered out an apology for his tirade I took a deeper interest in him.

After the other men had left us alone and we were engaged in frank and open-hearted conversation, the young man told me the story of his life; how he had run away from home from a devoted and godly mother in New York State; how he had joined the army, was attached to our legation at Peking, and was appointed drill master of the Methodist school under Dr. Lowrey; how he had led a double life, and had secretly spent time and money in fast living with young men of the Chinese gentry; how after four years he had returned to America, had been on a debauch

for two weeks in San Francisco, and was ashamed to return to his mother and home in New York. He had again enlisted and was on his way to Fort Warden near Seattle, with the hope that he might become changed and, if possible, converted before he went back to his mother.

With tearful eyes and choking voice he reviewed his life, and as we were left alone, all the others having retired for the night, we had prayer together, and in the morning with a new shining face he came to bid me good-bye as he left the train at Portland. Since then I have received a letter from him radiant with the spirit of a new life and a new hope.

You will pardon another incident of train travel.

On Saturday evening I took the train for my Sunday appointments at Salinas, Cal. I carried with me, as I usually do, a bundle of our Bibles, Testaments, and portions as samples. On the train I sat beside an Iowa farmer, and when he found out that I was a Bible man he expressed his joy.

He told me that on the journey he had not been able to do any good that he knew of. I asked him if he had his Bible with him and he said "no," he had forgotten it; and when I opened my bundle he purchased three, and was so glad for them that he showed them to some of his friends who were traveling with him, and began to engage in religious conversation with several of the other passengers. He is moving to this state and promised that he would give our Society regular support; and on hearing of our work gave intimation that as he was expecting to leave part of his money to benevolent purposes he would not forget our great Society.

I shall certainly hope to see him again.

Thus one is enabled to scatter the seed not only in the tilled fields of the churches, but on the great highways of travel.

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The Unique Power of the Bible

SOME of our older readers will perhaps recognize the following extract from "The Bards of the Bible," written by the Rev. George Gilfillan fifty years ago. Doubtless it has passed sufficiently out of public notice to make it new to the younger generation. It is worthy of a high place in the long list of eloquent eulogies on the Scriptures.

In relation to other books the Bible occupies a peculiar and solitary position. It is independent of all others; it imitates no other

book; it copies none; it hardly alludes to any other, whether in praise or blame; and this is nearly as true of its later portions, when books were common, as of its earlier, when books were scarce. It proves thus *its originality and power*. Mont Blanc does not measure himself with Jura; does not name her, nor speak, save when in thunder he talks to her of God. Then only, too, does she

"Answer from her misty shroud,
Back to the joyous Alps."

John never speaks of Plato, nor Paul of Demosthenes, nor Jesus of any writer, save

Moses and the Prophets. In those great heights you feel blowing round your temples, and stirring your hair, the free, original, ancient Breath of the upper world, unconventional, unmixed, and irresistible as the mountain tempest. It is a book unlike all others—the points of difference being these, among many more: First, there is a certain grand unconsciousness, as in Niagara, speaking now in the same tone to the tourists of a world, as when she spoke to the empty wilderness and the silent sun; as in the Himalayan Hills, which cast the same look of still sovereignty over an India unpeopled after the Deluge, as over an India the hive of sweltering nations. Thus burst forth the cries of nature—the voices of the Prophets; and thus do their eyes, from the high places of the world, overlook all the earth. You are aware, again, in singular union with this profound unconsciousness and simplicity, of a knowledge and insight equally profound. It is as though a child should pause amid her play and tell you the secrets of your heart and the particulars of your after history. The bush beside your path suddenly begins to sigh forth an oracle, in “words unutterable.” That unconscious page seems, like the wheel in Ezekiel’s vision, to be “full of eyes”; and, open it wherever you may, you start back in surprise or terror, feeling “this book knows all about us; it eyes us meaningly; it is a discernor of the thoughts and intents of our hearts.” Those herdsmen, vine-dressers, shepherds, fishermen, and homeless wanderers are coeval with all time, and see the end from the beginning.

You perceive, again, *the presence of a high and holy purpose* pervading the Book, which is to trace and promulgate the existence of certain spiritual laws, originally communicated by God, developed in the history of a peculiar people, illustrated by the ruin of nations, proclaimed in a system of national religion and national poetry, and at last sealed, cemented, and spread abroad through the blood and Gospel of One who had always been expected, and who at last arrived—the Christ promised to the fathers. It is this which renders the Bible, in all its parts, religious and holy; casts over its barren portions such an interest as the shadow of the fiery Pillar gave to the sand and shrubs over which it passed—makes what otherwise appear trifles great as the trappings of Godhead—and extracts from fiction and fable, from the crimes of the evil and the failings of the good, aid to its main object and illustration of its main principles.

You find yourself again in the presence of a “true thing.” We hear of the spell of fiction, but a far stronger spell is that of truth; in-

deed, fiction derives its magic from the quantity of truth it contrives to disguise. In this book you find truth occasionally, indeed, concealed under the garb of allegory and fable, but frequently in a form as naked and majestic as Adam when he rose from the greensward of Eden. “This is true,” we exclaim, “were all else a lie. Here we have found men, earnest as the stars, speaking to us in language which, by its very heat, impetuosity, unworldliness, fearlessness, almost if not altogether impudence, severity, and grandeur, proves itself *sincere*, if there be sincerity in earth or in heaven.”

Once more, the Bible, you feel, *answers a question which other books cannot*. This—the question of questions, the question of all ages—is, in our vernacular and expressive speech, “What shall I do to be saved?” “How shall I be peaceful, resigned, holy, and hopeful here, and how happy hereafter, when this cold cloak—the body—has fallen off from the bounding soul within?” To this the “Iliad” of Homer, the plays of Shakespeare, the “Celeste Mechanique” of La Place, and the works of Plato, return no proper reply. To this immense query the Book has given an answer, which may theoretically have been interpreted in various ways, but which, as a practical truth, he who runs may read; which has satisfied the souls of millions; which none ever repented of obeying; and on which many of the wisest, the most learned, the most slow of hearts to believe, as well as the ignorant and simple-minded, have at last been content to lean their living confidence and their dying peace.

The Book we thus are justified in proclaiming to be *superior* to all other books that have been, or are, or ever shall be on earth. And this, not that it forestalls coming books, or includes all their essential truth within it; nor that, in polish, art, or instant effect, it can be exalted above the written masterpieces of human genius;—what comparison in elaboration, any more than what comparison in girth and greatness, between the cabinet and the oak; but it is, that the Bible, while bearing on its summit the hues of a higher heaven, overtopping with ease all human structures and aspirations—in earth, but not of it—communicating with the omniscience, and recording the acts of the omnipotence, of God—is at the same time the Bible of the poor and lowly, the crutch of the aged, the pillow of the widow, the eye of the blind, the “boy’s own book,” the solace of the sick, the light of the dying, the grand hope and refuge of simple, sincere, and sorrowing spirits;—it is *this* which at once proclaims its unearthly origin, and so clasps it to the great common

heart of humanity, that the extinction of the sun were not more mourned than the extinction of the Bible, or than even its receding from its present pride of place. For, while other books are planets shining with reflected radiance, this book, like the sun, shines with ancient and unborrowed ray. Other books have, to their loftiest altitudes, sprung from earth; this book looks down from heaven high. Other books appeal to understanding or fancy; this book to conscience and to faith. Other books seek our attention; this book demands it—it speaks with authority, and not as the Scribes. Other books glide

gracefully along the earth, or onward to the mountain-summits of the ideal; this, and this alone, conducts up the awful abyss which leads to heaven. Other books, after shining their little season, may perish in flames fiercer than those which destroyed the Alexandrian Library; this must, in essence, remain pure as gold, but unconsumable as asbestos, in the general conflagration. Other books may be forgotten in a universe where suns go down and disappear, like bubbles in the stream; the memory of this book shall shine as the brightness of that eternal firmament, and as those higher stars, which are forever and ever.

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On the Orinoco and Beyond

MR. BAILEY, our Agent in Venezuela, tells of the journeyings of one of our colporteurs in the remote regions of the Orinoco basin.

Our two colporteurs are working in the region of the Orinoco. They have traversed the republic by a circuitous route afoot. Conrado Ochoa, our chief representative, is of half Indian stock, a native pastor, and an intelligent Bible student. The other is of another class, a colored man, but a baptized believer with a clear experience. He is accustomed to physical resistance, under hard work and tropical suns. He went ahead by water and rail to Barquisimeto, a central town at the foot of the Andes, and was afterward joined by Señor Ochoa, and the two have tramped some two hundred miles, canvassing all towns and available dwellings on the way—a thorough colporteur work, as well as a practical and literal evangelization of the inhabitants of the territory canvassed.

While, with but two men in this vast field, it would seem advantageous to utilize their energies in separate directions, we are convinced in this case, under the conditions in which these men must labor, there is more

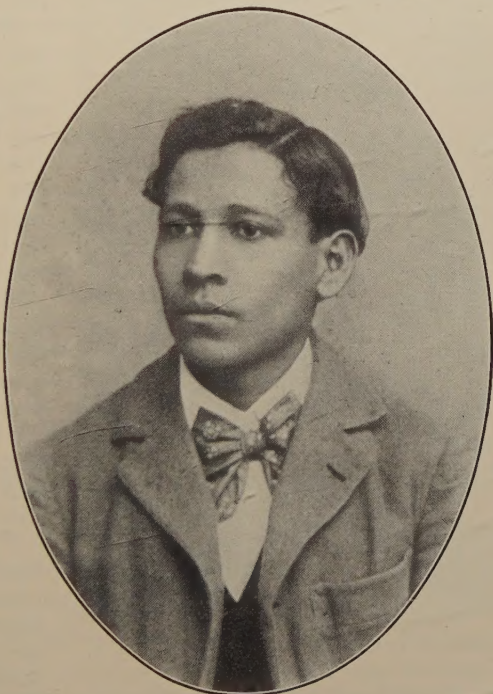
likelihood of better results and, indeed, actual economy when working together. It must be borne in mind that Venezuela is sparsely populated, and that in the "llanos," or plains, vast tracts of land almost pathless and uninhabited must be traversed. At other times

the way is along lonely mountain paths, and dangerous streams must be forded. Attacks of fever and dysentery are very common to travelers through these regions, abounding in tropical wealth and human misery, and lacking in the necessities of life and the essentials of health.

If the colporteur is a spiritually minded man, he is sustained by the sense of divine presence and the intimacy of heavenly communion. But at times the nature of his mission arouses the antagonism of Satan and his human and inhuman emissaries. Sometimes a great sense of loneliness possesses the soul and a deep depression burdens the spirit, tempting one to

be disheartened or dismayed. All these conditions, and much more, make it desirable for two to labor together on these long excursions. Should one fall sick, there is a proper solicitude for him and care of his effects.

The transportation and colporteurs' ex-



CONRADO OCHOA
A Venezuelan Colporteur

penses are reduced at times to nearly the cost of one.

Our workers do not report large sales, but much good will and some touching incidents, says Señor Ochoa. The poverty is appalling and every house is like a hospital. Many who would buy cannot. One town, well named Libertad, however, seemed so hungry

for the Word that as soon as their arrival was known they came to the colporteurs, seeking to buy portions of the Scripture.

It is possible that one of our men will remain a longer season in that region of the Orinoco, while the other may return across the republic by an unevangelized route.

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Bible Matters in Tabriz

THE Rev. Frederick Jessup, one of the Presbyterian missionaries in Tabriz, Persia, writes of the condition of Bible work there. It is not the first time that in Mohammedan countries we have had to be content to "go slow"; but go we must, be it fast or slow, and *perseverantia omnia vincit*.

I am sorry to report that our Bible depot

and also near enough to us to allow better supervision. We hope in this way to be able to sell more Scriptures, to keep closer oversight of the work, and to have a place where Christian workers can go and have religious conversations with people who might not be willing to come to our homes or to church. Quite a sum of money is in hand to cover the erection of this depot; if not sufficient, we plan to continue to charge the Bible Society the same rent as at present, with the hope later of reducing the charge.

We cannot disguise the fact that at present there is not a hunger for the Word of God among either Moslems or nominal Christians in this part of Persia. It is hard to find people willing to pay for Scriptures. But Persia is awakening, and the people are demanding education. They are restless under the shackles of their priesthood and are trying to shake them off. If once the conscience of the people awakens they will welcome God's Word. Meantime we pray that the Bibles studied daily in the schools may be blessed.

From the Tabriz depot more Scriptures go to our schools than anywhere else, and in many ways we should be glad of this, for Bibles so sold are sure to be studied and to be explained. The great hope in our work to-day centers in the youth in the schools. Almost all our church members come from the schools. Most of our Bibles go to the scholars, and if a love of God's Word and of religious liberty is to come to this land, the educated young men and women will be the chief movers in it. Let us remember the Bible in the schools in our prayers, that the educated Persians may not grow up ag-



A VIEW OF TABRIZ

has had to remain shut since April. The agent we had was not satisfactory, and moreover the sales were so small during the war that it didn't seem right to continue paying a salary for such small results. Consequently by mutual agreement he resigned to enter other work. We hope to be able to find the right man at last. Meanwhile we are planning to build a Bible depot on a part of our church property, a locality much frequented,

nostic or irreligious, but loving and believing and living by the Word of God.

Let us pray too for God's blessing on the Scriptures scattered in so many towns and villages, by colporteurs or evangelists, and now completely lost sight of. Every now and then one finds that the seed long buried is beginning to grow. Last week, in passing a shop in a large town, I noticed a book which looked like our Scriptures. We turned back to inquire. The owner, a young seal engraver with a white *mullah's* turban, said it was an "Injeel," a New Testament, in Turkish. Our venerable pastor, who has been working in this region for many years, picked it up and found his own name in it! It was one given him by Dr. Wright, one of the translators, when the new version in Azerbaijan Turkish had been freshly issued. Finding we were interested, the young man began to ask questions about matters he did not understand. We found he had made marginal notes whenever some subject attracted his attention or needed more light. He invited us into his shop and we had a good talk, not of controversy, but of desire on his part to understand what he had read. He seemed much pleased and invited us to come again. A few days later we visited him once more. He says he does not wish to argue—that men cannot speak with the authority of God's Word, the Koran, or the Bible. We agreed, and said our only desire was to help him study and understand God's Word for himself, comparing Scripture with Scripture. His shop is in

a conspicuous place, and he seems to fear having both of us come together, lest too much attention be attracted, but we hope to be able to meet him privately and have long talks together. It would be interesting to go through that Testament and notice all the places marked, to see just what matters impress a Moslem reading the Gospel for the first time!

How did that book get into the hands of its



"THE MAN WITH THE HOE" IN PERSIA

present owner? We don't know. Perhaps at first it was stolen or lent and never returned, and now, after passing through many hands, has reached this young man, who reads and marks it.

No doubt, unknown to us, in many places in Persia, the Bible is being searched. His Word shall not return to him void.

...

The Christian Conquest of Japan

WE have further word from Mr. Hoshino, from whom we quoted at length in our last number in connection with a word as to the semi-centennial of Christian missions in Japan.

A special feature of Christianity in Japan is the extensiveness of its influence in comparison with the number of the converts. You may travel through the country and find many a place where no Christian is to be found, but not a place where no Christian influence is not felt. The *Kirisutokyo Sekai* [Christian World] says in one of its recent numbers that, "the history of Japan for the past fifty years may in one sense well be

termed as the history of the conquest of the nation by Christian ideas." The expression may scent something of exaggeration, but when we consider what great changes this nation has undergone in its religious and moral ideas during the past five decades, it would be difficult to deny the truth of the saying.

Who and what have made such a conquest possible? Has it all been done by the few Christians, whose number, Catholics, Protestants, and other churches put together, is still less than one two-hundredth part of the whole population? Undoubtedly they are leaven hid in the three measures of meal, and their influence must have been very great in so

changing the country; but at the same time, without the Christian literature, headed by the Bible, and without the Bible Societies, by whose effort millions of copies of that precious Book were placed in non-Christian hands, such a feat would never have been possible.

Many a parent may prevent his or her sons and daughters from going to church, but he cannot prevent them so easily from reading the Bible. It is so cheap, so small, and so easy to get. A Japanese sleeve is large enough to hide a dozen of the smallest Testaments.

Their motive in reading it may vary. Some read it out of mere curiosity, some as literature, some as philosophy, and not a few to find fault with it that they may get data for attacking Christianity. But all of them are benefited by it, all the same. It is a notable fact that not a few prominent Christian workers have been converted into Christians in the course of their study of the Bible for the purpose of detecting its defects.

In some places where Christian churches are very poorly attended, and where the weak-minded pastors term them as "hopeless," a good many Bibles are sold. The man from the Bible Society drops in at one of the shops in such a place where the Bible is sold, and asks who buy it most. The answer is generally, "The student." And is it possible to imagine that such a book as the Bible could not have left an impression on so vivid a mind as that of the Japanese student, if it did not convert him?

Now, suppose one million of such students have grown to take lead in their own respective societies, which supposition is not at all unlikely, what would be their influence? Can they be negligible elements in explaining the Christian influences now being felt so universally, any more than the two hundred thousand of the professed Christians? Does not the fact offer an explanation for our having so many "sympathizers," besides professed Christians, and for the Christian-like conduct of many of our soldiers and nurses during the recent wars?

It is needless to say, however, that the spreading of Christian influences is but only a preliminary step for individual salvation,

which is all important. But the saving power of the Bible is too plain to need explanation.

The great truth contained in the Bible is fast being recognized by the people. Even those who are not well disposed to Christianity as a religion would not deny the greatness of its doctrine as contained in the Bible. One who has denounced all the churches in Japan is said to have remarked, "Churches may fall, but the Bible lasts." It has begun to be freely quoted in books and journals, and the words it contains are becoming every-day phrases. The Buddhists have had their sacred writings condensed to about the size of the New Testament, and printed and bound in exactly the same style—so much so that one would take one for the other. They may have thought that the form and style of our Bible have something to do with its influence.

For the past year or two the doctrine of Ninomiya Sontoku, a Japanese sage who lived in the Tokugawa age, and whose doctrine would seem to have been purposely formulated to meet the present moral demand of Japan, has attracted considerable attention, and innumerable books have been written and sold on this great man. But now their sales are fast falling off. A bookseller remarked, "Sontoku is no longer good."

The people of Japan have long wanted something to satisfy their spiritual need, but the majority of them, whether from prejudice, lack of courage, or misguided national pride, have desisted from becoming the followers of Christ, but on the other hand have been trying to find something as good and worthy, but not Christian. The above is nothing but an instance of such attempts, and has met the same fate as its predecessors. The time, however, is coming when they will give up all such attempts, and kneel down before the true God.

Under such circumstances nothing can be more important than the work of the Bible Society. When they recognize the absolute superiority of the Bible over other books, then will they surrender themselves before Christ.

The Bible Society has done a great deal of good in the past, and will do more in the future. As a citizen of this nation, the writer begs to thank all those who have made this important work possible.

...

The Bible in Tunis

ONE of our occasional correspondents, the Rev. J. H. C. Purdon, sends the following interesting glimpse of the Bible in Tunis:

"When they had heard this, said, This is a hard saying; who can hear it?"

I am a village schoolmaster and am some years past the zenith of life. Mine is not a busy calling, for the village is small and the boys are few, and my needs are not numerous. But I love the boys and do my best to teach them the "glorious Koran," that only "dis-

tinguisher" of truth, and tell them of the intercession of the prophet at the last day.

One day a European passed my way. It was well on in the morning, and on account of the heat I had taken the boys out of the tiny schoolroom and seated them under the old mulberry tree, where with cane in hand I was teaching them to recite the book. Now I don't like Europeans, for they are "infidels"



A SCHOOLMASTER ABROAD

and deny the book of God and his apostle, but this one alighted from his bicycle and, having saluted me, asked how far the boys were on in their reading. He seemed to know the Koran, and I wondered whether he was not one of those Catholics from the monastery five miles away, although he was not dressed like one. He seemed to be fond of boys, and gave

them each some chocolate, and I was pleased to find he ate some himself too, for otherwise I would not have let the boys have any.

Being not a little curious I dismissed the youngsters, and found that he had a copy of the Gospel with him, and he offered to read me a little; but I knew the Gospel was corrupted, and that they had taken out the name of Mohammed from it, and I told him so; but he brought some strange things to my ears from our own commentators respecting the matter, and it seemed as if I had better change the subject. So I tackled him about his idolatry, and said, "I'm not a cross-worshiper like you."

To which he replied, "Don't judge me before you hear, nor attribute to me what is not right, for I worship God only, nor do I even kiss black stones as some people do!"

That remark rather tickled me, for after all, we *do* kiss the black stone at Mecca, now that I think of it.

I was glad, however, to have a chat with him, and after what he quoted from our books about the Gospel being corrupted, I accepted that which I had at first refused and bade him Godspeed, and he promised to come back. It was some time before he did return, and meantime I read a good deal and rather liked the book. There were some things I made a note of, and when he came again I said: "I don't like your book at all, for, to begin with, its title-page has on it the words 'Our God and Saviour, Jesus.' Ask forgiveness for such blasphemy! And look here: another place calls Jesus 'the Son of God!' And look here, another place says that Jesus died! All this is infidelity." But somehow or other that European seemed to put these objectionable matters in another light to that in which I had viewed them. He spoke of spiritual truth and condemned carnal ideas, and seemed to show from the Koran that it meant to negative these latter. Now I don't quite see it, but I couldn't answer him, and one of the men with me irritated me by saying that he was a "friend of knowledge," and that I did not know enough to answer. Of course that is absurd; but I have been reading two tracts he left with me, and next time, please God, I shall "let him have it pretty hot!"

A Sacred Contribution

WE have several times spoken of the remarkable character of the many letters written to us by subscribers to the Endowment Fund. Some weeks ago we received a letter from a minister in Pennsylvania who is a life member of the American Bible Society, asking whether a sum of \$100,

now invested elsewhere, could be made to count for the Endowment Fund if it was promised now to be paid in during the course of 1910. Correspondence resulted in a decision on the part of this minister that the money would be given to the Endowment Fund if needed to fill out the required sum.

A story attaches to this gift which is a page from sacred history, and seems to impart a special quality of consecration to this gift, so that whatever missionary work it aids shall prosper.

The money represents the savings of Robert Zwingli Blackwood of Coraopolis, Pa., who died in April, 1905, in his tenth year. Although full of life and fun and play, Zwingli had learned to be reverent and obedient, and was also full of work. He was saving money for his college course from a tea route he had worked up of his own accord. A few months before he died he had taken orders amounting to about fifty dollars a month, regularly giving a tenth of his earnings to the Lord. Taking a pride in his business, in being careful with his goods and in being honest, truthful and conscientious in his dealings and neat in his appearance, he won the people. Moreover he had gained mastery over a high temper, overcome his prejudice against colored people, and become interested in the poor.

Suddenly he was attacked with diphtheria in a malignant form. In the beginning of his sickness he himself realized that he was in a very critical condition, though he had no more fear of death than if he were lying down to sleep.

On the morning of the day before he died his father said to him, "Zwingli, do you think you can get well?" Unable to talk because of partial paralysis of the organs of speech,

he answered by shaking his head, "No." When his father said, "Zwingli, if you die where will you go?" With look serene and happy he pointed with index finger three times toward heaven. Tossing in his sleep his last night on earth, he awoke at three o'clock in the morning and motioned with his finger to his mother to come to him, and with great effort said, "Read." She said, "Do you mean the Bible?" He nodded. "Yes." She read to him about the temptations of Christ, and explained that when Jesus had resisted the devil angels came and ministered to him. Satisfied and soothed he fell into a gentle sleep. That evening he gently passed away.

It was wholly of his own accord that early in his sickness he said, "Papa, if I die, I want to give all my money to the Lord." His father said, "Where do you want it to go, Zwingli?" He answered, "To the missionaries." His father said, "Would you like it to go for the conversion of some little heathen?" He answered sweetly, "Yes."

And so this little boy's hoard has been dedicated to the Endowment Fund of the American Bible Society, that it may always be doing the work to which he wished it devoted. As the father has written to us, "We can now but hope and pray for the permanency of this endowment and of the Bible Society, that they may be a perpetual channel of saving grace to the present and numberless future generations."

...

Wherewithal Shall a Young Man Cleanse His Way?

THE Secretary of the National Florence Crittenton Mission kindly sends us the following story from real life—one of the innumerable instances where the Bible itself has been the best missionary:

A young man was leaving his home. His mother had given him her parting advice, and tried to tell him something of the temptations that were awaiting him in his new life and experience, and placed a Bible in the corner of his trunk. He, like many another young man, found the broad road to destruction and traveled it with rapidity. One night he was seated at a table with his companions in Steve Brodie's, an old resort on the Bowery, when the midnight workers entered to distribute tracts and talk to the girls. One of the workers had in her hand some Bibles, and

offered the young man one. He said he would buy it. We sold it to him, and he told us how his mother had placed a Bible in his trunk, and that through his dissipation he had lost it, and said there was nothing he so regretted as the loss of the Bible, although he had never read it. The missionary marked some passages in the Bible, and asked the young man to read it carefully.

Three years after a well-dressed man stood up in the rear of the room in the Florence Crittenton Mission at 21 Bleeker Street and testified how God had saved and kept him.

At the close of the service he asked if we remembered him. He was recognized as the young man to whom the Bible had been sold. That Bible began a work long before it was opened.

Mr. Penzotti in His Old Field

WE have received this interesting letter from our Agent for the La Plata, who is carefully revisiting the Pacific Coast republics in his great Agency. It gives a good picture of the problems that have to be met and solved by these lesser bishops of the Church.

I stayed only four days in Lima and Callao, going on to Ecuador, with the purpose of giving more attention to Peru on my return.

My stay in Ecuador could not be long, but it proved sufficient for making all necessary arrangements with different persons for our work in that republic and in southern Colombia.

I could not remain there as long as I would have liked, for two reasons: first, I have but a limited time for getting back to Argentina in season for the annual reports, and meanwhile I must visit numerous places in Peru and Bolivia and southern Chili; and, second, on the coast of Ecuador the bubonic plague is so alarming that ports may be closed against Guayaquil at any moment. Already the Cosmos Line refuses to receive passengers there, and the Pacific Steam Navigation Co. and the South American Steamship Co. receive them only after fumigation and under prohibition to land in ports north of Callao, which I would have liked to visit in passing.

But I am well pleased with my trip to Ecuador. I gave addresses on the Bible in Guayaquil and Quito, and organized operations for the future in various parts of Ecuador and southern Colombia. By this mail I am asking Mr. Foulke for books and funds to be sent to those places.

For some time our only worker in Ecuador has been the Rev. Z. E. Irigoyen. He is one of the first fruits of our work in Peru. He was trained by Dr. Wood into a useful worker in the Methodist mission, and in that service gave part of his time to the sale of our books. Lately, however, he had some disagreement with his district superintendent, the Rev. H. Compton, and withdrew from that work. Then he offered his services to our Society; but I was too far away for prompt action in his case, and our nearest representatives had neither books nor funds sufficient to accept his services. Thereupon he entered the employ of the British and Foreign Bible Society. He has special fondness for us, and we could easily get him into our employ, but it did not

seem to me wise to create a spirit of friction between the two Societies. So I preferred to look in other directions, and succeeded in securing two new colporteurs, with every indication that they will give good results.

The first is called Benjamin Latorre, living in Quito. He has been a school-teacher for some years. His field of action will be that capital and its surrounding region, and he will work under the immediate direction of the Rev. H. Compton in Quito. The second is called Manuel I. Caceres, living in Guayaquil. He is a mature man, with fair schooling, and seemingly faithful and active. His field will be Guayaquil and the coast of Ecuador and southern Colombia, under the direction of the Rev. W. E. Reed, Guayaquil.

Moreover I had two good interviews with Mr. W. B. Wheeler in Ambato, and have arranged plans for working that region by him, with other helpers in Riobamba.

We cannot start active work under these arrangements till January next, because till then we will not have an adequate supply of books on the field. I had with me funds enough, but no books.

Ecuador is opening up slowly but surely for progress and civilization, and, better still, for the Gospel. Its rulers are liberal and are leading the country forward, but the people follow very slowly, and the Roman clergy are still so dominant that the government is compelled to temporize with them to a great extent for fear of a clerical reaction. But the whistle of the locomotive from Guayaquil to Quito, a distance of three hundred miles, will help wake up the people, and with the Sacred Scriptures to enlighten them, they have better days in store.

The journey from the coast to the capital formerly required eight or ten days, and now takes only two.

The population of Ecuador is estimated as follows: Whites, descended from Spaniards, 700,000; Indians, civilized, 500,000; mixed, blacks with whites and Indians, 38,000; blacks, pure, 8,000; total, civilized, 1,246,000. Savage Indians, in eastern regions, 200,000. Grand total, 1,446,000. Of these, the men are estimated at 628,000 and the women at 764,000. Probably two thirds of them are wholly unlettered.

There is manifest a strong tendency, especially on the coast, for the men, who open their eyes to the abuses of the Roman clergy, to break away and go to the extreme of unbelief and materialism. The present time is

urgently opportune for replacing error with truth, to counteract that tendency.

I see by your letters of June 21 and July 6 that you desired me to visit southern Colombia, and such was my intention till I reached Guayaquil. There I was informed by Mr. Reed that Mr. Chapman and Mr. Funk, of his mission, were in Medellin, central Colombia, on their way to the States, the first probably not to return, and the second going for health's sake, and expecting, if he gets better, to return next year. I ascertained that my proposed trip to Colombia would cost a month of time and a hundred or hundred and twenty dollars of expense. So having no books available, nor any person in view with whom to arrange for future work, I thought it my duty to save the money and time for other things. Withal, I made a good arrange-

ment with Mr. Reed, whereby he is to look after Colombia from Guayaquil, till Mr. Funk returns or some other man is found in that field who can supervise one or more colporteurs.

It is not wise to have colporteurs, especially new ones, very far from a trustworthy and experienced supervisor.

I expect to reach Callao and Lima on the 16th, and go soon to the interior. Returning to the coast I will give some time to perfecting arrangements for the work in central Peru, and then go on, early in November, to Mollendo, Arequipa, Cuzco, and Puno, in southern Peru. Thence I will pass to Bolivia, visiting La Paz, Oruro, Cochabamba, Sucre, and some other points, and thence to southern Chili late in December, returning to my home in Argentina early in January.

...

Some Who Give

THE letters received with subscriptions for the Endowment Fund are of many different kinds and the gifts of many degrees of bigness. These letters are doubly interesting because they somewhat make known the personality of contributors to the Fund.

One of these is the veteran, battle-scarred Gen. D. E. Sickles, who sends a contribution, "with best wishes for your success in raising the amount desired and with hearty commendation for the admirable work in which your Society is engaged."

A vision comes before the eyes of gray hairs that are a crown of glory, over a face made beautiful through living in Christ, as we read a letter dated "Home for the Aged." It encloses as a thank offering a dollar for the Endowment Fund, and the writer adds, "Gladly would I be a large giver, but Christ will accept my small gift, for he knows all about me and has done all for me."

A brief letter from a man and his wife living in a very small Iowa village at once arouses desire to know more of these good people that have already sent, in a very matter-of-fact way, more than \$200 to the Endowment Fund, and now write, "We have sold some more property and enclose a check for \$300 for the Endowment Fund to *help the Society do good.*"

Can anything good come out of Venezuela? The secretary of a Christian Endeavor Society in Caracas sends a gift of \$5, and with enthusiasm she adds in quaint language, "Very poor is our help, but we are encouraged, thinking that you will not consider the little of our offering but rather the will to

have some part in the precious and immense work for the Master." Crossing from South America to the west coast of Africa we find a Sunday-school superintendent in Sinoe, Liberia, who writes: "I took up a very small collection of \$6 from my school toward the Endowment Fund. Though very small I hope it will serve some purpose." A lady writes from the bracing atmosphere of a New England university town, sending \$5 for the Fund. "I wish it were \$5,000," she says. "It represents the summer savings of the child and grandchildren of one of your former life members, who bequeathed, if nothing more, an ardent loyalty to the American Bible Society."

One of the latest gifts comes from a Hebrew of Hebrews, a Jewish rabbi, born in Jerusalem, but who writes that he wishes to encourage good work.

A life member in New Jersey at the age of eighty-two writes this reminiscence of his father, who was also a life member: "In perilous hard times he took the one worn silver dollar that he laid upon his mother's eyes in death, and putting ten cents with it to atone for its smoothness, he cast it into the treasury of the local Bible Society when he had not another to call his own." Upon this our venerable friend in New Jersey, at a real sacrifice, sends his second check to the Endowment Fund in order to raise his contribution to \$25.

Tender regard for the dead inspires many of the letters that bring gifts to the Fund. They excite a warm sympathy which goes out to the writer like a clasp of the hand. Hitherto strangers, now we know each other. The sons of a minister living in the white

pine region of Wisconsin are among these new friends. A year or more ago the good minister himself sent \$500 to the Endowment Fund. Now these, his sons, write that he is dead, and they are carrying out his deathbed wish in sending to the Fund \$700 more in his name. Here is a mother with a tender heart aching because her young son is no longer with her, for God has taken him. She asks if his small bank account can be used for the Endowment, adding, "It would be very pleasant to feel that his little savings might put one Bible each year into the hands of someone who needs it as long as the Bible Society continues its blessed work." A merchant living in the city on the Hudson which is proud because Washington long occupied one of its houses, has had his attention called to the Endowment Fund, and so he writes to us, "My father, now deceased, was a life member of the American Bible Society, and I could not please him more, if here, than to remit for the cause in his memory the enclosed check for \$5." A lady in New York City shows the same feeling in sending \$300, which she says is "a small contribution to the Endowment Fund in memory of my father."

One who, in a time of unbelief, holds to the faith, sends from Brooklyn \$25 with this hearty declaration of the motive of the gift, "Never before since the establishment of the Christian religion has it been more necessary that the precepts of the good old Book should be drilled into the minds of the people." Probably the reader's face will light up when he sees how a minister in Newark, N. J., reveals himself, giving us of his own cheery nature with his contribution in December to the Endowment by this remark: "Let me congratulate you on your seven hundred thousand and your five hundred thousand and your three hundred thousand, and let me add five dollars toward the two hundred thousand. The Lord be praised!"

The rally of good people to the Bible Society in connection with this Endowment Fund is a wonderful thing, but the money is not by any means the only thing which they have brought us. They have brought us the spectacle of men, women, and children who first gave their own selves to the Lord.

BIBLE SOCIETY RECORD

New York, February, 1910

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers was held at the Bible House, January 6th, at 3.30 p. m., Vice-President James Wood in the chair.

Secretary John Fox conducted devotional exercises, reading the second chapter of the Gospel according to St. Matthew, and offering prayer.

The Chairman announced the death since the last meeting of Bishop Daniel Ayres Goodsell, of the Committee on Anniversaries, and Vice-President Hon. Howard Van Epps, of Georgia. Committees were appointed to prepare suitable memorials of these members of the Bible Society.

Additional appropriations were made for the year ending March 31, 1910, as follows: To the Puerto Rico Agency, \$420; to the Central America Agency, \$320; to the La Plata Agency, \$1,834.

It was voted to send Mr. Charles F. Gammon and the Rev. W. S. Elliott on a tour of information through some of the states of the Middle and Atlantic Agencies, making use of Mr. Gammon's stereopticon views of Chinese life for this purpose.

Grants were made to the National Organization of the Gideons in aid of their enterprise of supplying hotels with Bibles, Scriptures to the value of \$508; and to the Presbyterian Board of Publication and Sabbath School Work, Scriptures valued at \$305.

The Secretaries reported consignments to the Foreign Agencies during the month of December under previous appropriations:

To Brazil, 11,047 volumes, value \$1,276.16; to the Levant, 2,395 volumes, value \$508.36; to the La Plata, 2,704 volumes, value \$570.37; to the Philippine, 1,135 volumes, value \$341.55; to the West Indies, 22 volumes, value \$108.09. Total, 17,303 volumes, value \$2,804.53.

The number of issues from the Bible House during the month of December was 175,182 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen

hundred and forty-one, the sum of ———, to be applied to the charitable uses and purposes of said Society.

Deceased Life Directors

Rev. Bishop Cyrus D. Foss, D.D., LL. D., Philadelphia, Pa.
William H. Cole, Baltimore, Md.

Deceased Life Members

Rev. William H. Clark, D.D., Detroit, Mich.
Rev. Samuel M. Smith, D.D., Columbia, S. C.
Rev. Samuel K. J. Chesbrough, Chicago, Ill.
Mrs. Sarah M. Lansing, Montgomery, N. Y.
Andrew S. Van Derzee, Coeymans, N. Y.
Barent T. E. Bronk, Coeymans, N. Y.

RECEIPTS IN DECEMBER, 1909

LEGACIES

Cutter, Bloodgood H., late of Little Neck, N. Y. \$100,352 15
Jones, John H., late of Aberdeen, S. D. 50 00
Vanderbergh, Anna, late of Albany, N. Y. 3,000 00
\$103,402 15

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

A Friend, New York. \$30 00
Blauvelt, C. D., New York. 25 00
Contributions through Pacific Agency. 5 25
Garrett, James, Birmingham, Ala. 390 00
Higgins, John, North East, Pa. 5 00
Lee, Mrs. Sarah B., Mocksville, N. C. 5 00
McCrary, F. P., Woodbury, Tenn. 7 00
Mears, Mrs. N. J., San Jose, Cal. 5 00
Ridgeway, Mrs. Henry B., Evanston, Ill. 2 00
Springfield Missionary Union, Springfield, Mo. 46 85
Van Mater, Mrs. Daniel H., Freehold, N. J. 30 00
*\$551 10

\$30 less than Cash Statement calls for, owing to entry in wrong column. See Church Collections.

CHURCH COLLECTIONS

CALIFORNIA

Huntington Beach, Meth. Ep. Ch. \$16 41

GEORGIA

Gainesville, Pres. Ch. 3 45

ILLINOIS

Chicago, Ewing St. Cong. Ch. 9 69
" First Cong. Ch. 5 17
" Philattee Bible Class, Warren Ave. Cong. S. S. 10 00
" Senior C. E. Society, Christ's Pres. Ch. 5 00

INDIANA

Monticello, First Pres. Ch. 5 00

KANSAS

Fredonia, Meth. Ep. Ch. 7 00

MARYLAND

Baltimore, Brown Mem'l Ch. 10 00

MINNESOTA

St. Paul, Bethlehem Ch. 1 00

NEBRASKA

Hickman, German Pres. Ch. 5 00

NEW JERSEY

Elizabeth, Woman's Foreign Missionary Society of Second Pres. Ch. (for Philippines) 50 00

NEW YORK

Brooklyn, South Third St. Pres. Ch. \$30 00

OHIO

Sandusky, First Cong. Ch. 2 60

OREGON

Portland, Sunnyside Meth. Ep. Ch. 10 45
Salem, German Bapt. Ch. 65

SOUTH CAROLINA

Earley, Pres. Ch. 15 00
Spartanburg, First Pres. Ch. 20 81

WASHINGTON

Bellingham, Gospel Mission at. Orchard's Circuit, Meth. Ep. Ch. 13 45
6 20

WISCONSIN

Poynette, Pres. Ch. 1 00
*\$227 88

*\$30 more than Cash Statement calls for, owing to entry in wrong column. See Gifts from Individuals.

AUXILIARY SOCIETIES

	Credited as Donation	Credited on Account
Alabama		\$58 51
Brooklyn, N. Y.		94 63
Cedarville, O.		20 39
Clarke Co., O.		3 38
Connecticut		100 00
Elmore, O.		7 64
Emmet Co., Mich.		20 00
Foreston Welsh, Ia.		20 00
Fostoria and Vic., O.		2 49
Freeborn Co., Minn.		56 70
Ghent, N. Y.	\$39 06	
Greene Co., O.		72 31
Jefferson Co., N. Y.		6 56
Knoxville, Tenn.		53 11
La Sueur Co., Minn.		12 85
Lexington and Vic., Ky		38 34
Long Creek Welsh, Ia.	90 00	27 33
Maryland		486 52
Massachusetts		1,481 28
Memphis and Shelby Co., Tenn.		99 27
Monmouth Co., N. J.		43
Monroe Co., N. Y.		34 69
Mt. Zion, Mo.		7 98
Nashville, Tenn.		6 95
Newburgh, N. Y.		176 39
New Hampshire		111 63
Newton Co., Mo.		20 00
Ogle Co., Ill.		50 00
Poultney Welsh, Vt.		2 15
Ramsey Co., Minn.		41 18
Remsen and Steuben and Vic. Welsh, N. Y.	60 00	
Riley Co., Kan.		28
Rock Island Co., Ill.		100 00
Rockville, Conn.		25 00
Salem Bible Association, N. C.		38 03
Salem Co., N. J.		100 00
Sandusky Co., O.	30 00	10 00
Sauk Prairie, Wis.		10 00
Sciota Co., O.		28 80
Scranton Welsh, Pa.		10 00

Summary of Reports Received from Five Auxiliary Bible Societies during January, 1910.

Receipts from sales during twelve months	\$843 97
Receipts from donations and collections	4,397 69
Paid American Bible Society on book account	634 26
Paid American Bible Society on donation account	1,899 07
Expended in their own fields	2,413 52
Value of books donated	163 57
Value of books on hand at date	99 61
Number of auxiliaries reporting general operations	3
Collecting and distributing agents employed	2
Families visited by them	2,991
Families found destitute	99
Destitute families supplied	99
Individuals supplied in addition	17

Credited as Donation Credited on Account

Shawnee Welsh, O.	\$51 50	
Spring Water Welsh, Wis.		\$6 82
Sussex Co., N. J.		500 00
Tioga Co., N. Y.		85
Union of Fairfield and Richland Cos., S. C.	35 00	
Ulster Co., N. Y.	60 00	
Wayne Co. Welsh, Neb	30 53	
Westchester Co., N. Y	160 00	
York Co., S. C.		37 59
	\$556 09	\$3,980 08

RETURNS FROM BOOKS DONATED

Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa.	\$6 20
Tenzeean, J. G., San Gabriel, Cal	5 00
Vanaman, Mrs. E. F. C., St. Augustine, Fla.	8 50
	\$19 70

DOMESTIC AGENCIES

Central	\$452 37
Colored People of the South	597 61
Middle	57 89
Northwestern	401 44
Pacific	267 36
South Atlantic	635 62
Southwestern	348 62
	\$2,760 91

FOREIGN AGENCIES

Puerto Rico	\$209 44
Venezuela	26 12
	\$235 56

MISCELLANEOUS

Retail Sales	\$4,124 57
Trade Sales	5,141 96
Sales of Waste Material	70 75
Income Subject to Life Interest	443 67
Income from Available Funds	1,080 78
Income from Perpetual Trust Funds	1,332 74
Depository Agency Colored People South	67 28
Depository Central Agency	99 71
Depository Northwestern Agency	463 85
Depository Pacific Agency	143 23
Depository South Atlantic Agency	231 81
Depository Southwestern Agency	96 11
Depository Middle Agency	36 81
Fitch Shepard Bible Fund	83 56
Trust Funds	50,434 89
Bills Payable	170,000 00
Rentals	3,191 65
Record	11 22
	\$237,054 59

Total Receipts.....\$348,788 06

CASH STATEMENT FOR DECEMBER, 1909

RECEIPTS		DISBURSEMENTS	
From Legacies.....	\$103,402 15	For Cash to Foreign Agents.....	\$657 06
.. Individuals.....	581 10	.. Bills Exchange Paid.....	13,508 76
.. Churches.....	197 88	.. Missionary Societies.....	900 00
.. Auxiliaries, as Gifts.....	556 09	.. Domestic Agencies.....	6,690 55
.. Perpetual Trusts—Income.....	1,332 74	.. BIBLE SOCIETY RECORD, Postage, etc.....	146 48
.. Bible House—Rents.....	3,191 65	.. Library Expenses.....	66 16
.. Income from Available Funds—Interest....	1,080 78	.. Legacy Expenses.....	253 74
.. Sales by Foreign Agents.....	235 56	.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	2,141 56
.. Sales of Bibles Donated.....	19 70	.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	3,000 06
.. .. by Domestic Agencies.....	2,760 91	.. Manufacturing Department—Material, Wages, etc.....	18,401 55
.. Depositories of Domestic Agencies.....	1,138 80	.. Depository—Salaries, Boxes, Cartage, etc.....	1,724 92
.. Manufacturing Department—Sales of Waste Material, etc.....	70 75	.. Salesroom Expenses.....	227 53
.. Salesroom—Cash Sales.....	4,124 57	.. Income Available.....	460 55
.. Auxiliaries—For Books.....	3,980 08	.. Beneficiaries—Annuities.....	1,686 50
.. The Trade	5,141 96	.. Bills Payable—Loan Repaid.....	170,000 00
.. Trust Funds—Income Payable Beneficiaries.....	443 67	.. Diffusion of Information—Pamphlets, Leaflets, Reports, etc.....	44 45
.. Bills Payable—Borrowed from Bank.....	170,000 00	.. Sundries.....	13,282 56
.. Trust Funds.....	50,518 45		\$233 192 43
.. BIBLE SOCIETY RECORD.....	11 22		204,472 45
	\$348,788 06		
Cash Balance from November, 1909.....	88,876 82	Cash Balance to January, 1910.....	\$437,664 88
	\$437,664 88		

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